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3. A Canonical Visitation in 1860 of the Redemptorist Houses in the United States, Report by Rev. L. Coudenrove, C. SS. R. 2-36
4. "The Baptism and First Communion of a Convert on Palm-sunday, Mar. 24, 1861, in St. Joseph's Church, Detroit." 36-39
5. The Benedictines at St. Cloud, Minn. .... 40-44

" "Aus dem zu Cincinnati erscheinenden Wahrheitsfreund."

## II.

### A PIONEER PRIEST

(Contributed by WALTER GEORGE SMITH, LL. D., of Philadelphia.)

On May 6, 1841, Demetrius Augustine Gallitzin died at Loretto, Cambria County, Pennsylvania. During practically all of his manhood he had lived there and had given his fortune, his great talent and his marvellous energy to the establishment of the Catholic faith in Western Pennsylvania. His life has been written by Sarah M. Brownson and by the Very Rev. Thomas Heyden. In the latter work may be found a brief autobiography prepared in 1827, setting out some of the salient points of his remarkable career which have been amplified by his biographers. His literary remains consist mainly of his *Defence of Catholic Principles*, *A Letter on Scripture to a Protestant Friend*, and *An Appeal to the Protestant Public*. His first work is considered one of the best controversial compendiums and has passed through repeated editions in America and Ireland. Although so many years have elapsed since Father Gallitzin's death, tradition is still strong among the descendants of his flock who now look back with pride upon the difficulties and hardships borne by their ancestors under his leadership in the pioneer days. No more remarkable life is to be found in the history of the American Church than that of Father Gallitzin. He was born at The Hague on December 22, 1770. His father was the Minister of Russia at the Court of Holland, his mother, Amelia Von Schmettau, daughter of one of the Russian field marshals in the service of Frederick the Great. She was a Catholic and a friend of the famous Stolberg and other leaders of thought. She had two children, a son and a daughter. The daughter who, after middle life, married the Prince De Salm, did not become a Catholic, but influenced no doubt by the example of his mother, Demetrius became a member of the Church in his seventeenth year. He was intended for the army and indeed held a commission in the Austrian service. In 1793, being temporarily without military employment, he sailed for America on a tour of pleasure and relaxation, bearing with him letters of introduction to Bishop Carroll of Baltimore. The contrast between the peace of America and the turmoil he had left behind him on the European Continent, added to his naturally pious disposition, determined his future career. He renounced his

princely title with all the allurements of his former associations to become a missionary priest in America. After a period of study in the Seminary of St. Sulpice, he was the first to receive all the orders of priesthood in the United States. The celebrated Father Badin was ordained previously, but he had received minor orders in Europe. After some time spent in missionary work in Pennsylvania, Virginia and Maryland, his attention was attracted to the beginning of a settlement in the then practically untrodden wilderness of Western Pennsylvania on the summit of the Allegheny Mountains, in what is now known as Cambria County, not far from Ebensburg. Thither he went in 1799 with the confident expectation of founding a Catholic colony. Although disinherited by the Russian Government by reason of giving up the Orthodox Greek religion, the assurances of his sister, who had been substituted in his stead, that she would faithfully give him his inheritance, led him to a scale of expenditure that entailed years of mortification and hardship to pay. Owing to a variety of circumstances, the principal of which was the marriage of his sister to a bankrupt prince, he received but a portion of the estate to which he was entitled, but this he expended so wisely and so generously that it established Catholicity in all that section of Pennsylvania. He laid out Carroltown, Munster and Loretto. In order to conceal his princely rank when he first came to America, he adopted his mother's maiden name of Schmettau, which was soon abbreviated into Schmidt and then to Smith. Many years later, an Act of the Legislature of Pennsylvania authorized him to take again his own name of Gallitzin, which is now perpetuated by the name of a flourishing town on the Pennsylvania railroad at the Western end of the great tunnel that pierces the Allegheny Mountains. Prince Gallitzin was not the only one of his family connection to be a Catholic. The first was the widow of the Prince Alexis of that name who won the famous victory of Pultowa. She was followed by two sisters, her eldest son and her daughter who became a Nun of the Sacred Heart and whose career in the United States is well known. In recent years, through the munificence of Charles H. Schwab, a fine church has been erected in the place of the modest one formerly standing at Loretto and a worthy monument has been erected over the relics of the saintly priest.

In the summer of 1896, I made a pilgrimage with Dr. Lawrence F. Flick, himself a descendant of one of the prince's parishioners, through the country sanctified by Father Gallitzin's life. Being on the very summit of a mountain range, one sees no mountains, but the air is delightfully cool at night, and the forests having been long since cleared for the arable land, prosperous farms and villages occupy the whole country. On the mountain sides, however, there are still many beautiful and picturesque drives which well repay the visitor. We drove from village to village and along the old Portage Road over the mountains. At Ebensburg there was still living Mr. John Fenlon who had been one of the pallbearers at Father Gallitzin's funeral. After the lapse of more than fifty years, he still retained vivid memories of the priest and prince. He gave us testimony of his singular humility and unselfish character but described him as always retaining a certain air of distinction and

unconscious aristocratic bearing, showing him, although among the humblest of the followers of our Lord, the prince born of generations of heroic people. The tomb of Father Gallitzin, at the time of our visit, had fallen into great disrepair, so much so that his relics were exposed in their coffin to any one who cared to creep under the rickety structure that covered them. My companion with his special professional knowledge, having looked upon the skull, told me of his broad intellectual forehead. No authentic portrait of Father Gallitzin exists, though imaginary portraits, based upon description, are not uncommon. One of these, together with some special personal relics, is owned by the Historical Society of Pennsylvania, having been deposited there through the courtesy of the Reverend Ferdinand Kittell, the present pastor of the church at Loretto.

The epitaph on Father Gallitzin's tomb, composed by Bishop Kenrick, is as follows:

#### SACRUM MEMORIÆ

Dem. A. A. Principibus Gallitzin—nat. XXII Decemb., A. D. MDCCLXX.  
 Qui Schismate. ejurato. Ad. Sacerdotium. evectus.  
 Sacro. Ministerio. per. tot. hanc. reg. perfunctus.  
 Fide, zelo, Charitate, insignis. Heic. obiit Die VI Maii, A. D. MDCCCXLI.

#### SACRED TO THE MEMORY

Of D. A. a Prince of the Gallitzin Family—born the 22d Dec., 1770.  
 Who having renounced Schism was raised to the Priesthood.  
 Exercised the sacred ministry through the whole of this region.  
 And distinguished for Faith, Zeal, Charity.  
 Died the 6th of May, A. D. 1841.

### III.

#### THE ARCHIVES OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY (PHILADELPHIA)

(Contributed by the REV. WILLIAM L. LALLOU, S. T. L.)

Thirty-one years ago this summer—accurately on the twenty-second of July, 1884, fourteen Catholic gentlemen met in the hall of the Cathedral Total Abstinence Society, Philadelphia, to found the *American Catholic Historical Society*. Though thus young in years the organization is the oldest society of its class in this country. The objects of the newly formed association were, as its name indicates, the preservation and publication of documents relating to the history of the Church in America, the investigation of the origin and progress of Catholicity in the United States, the formation of an historical library and a cabinet of historical relics, and the development of an interest in Catholic historical research. How well the Society then organ-